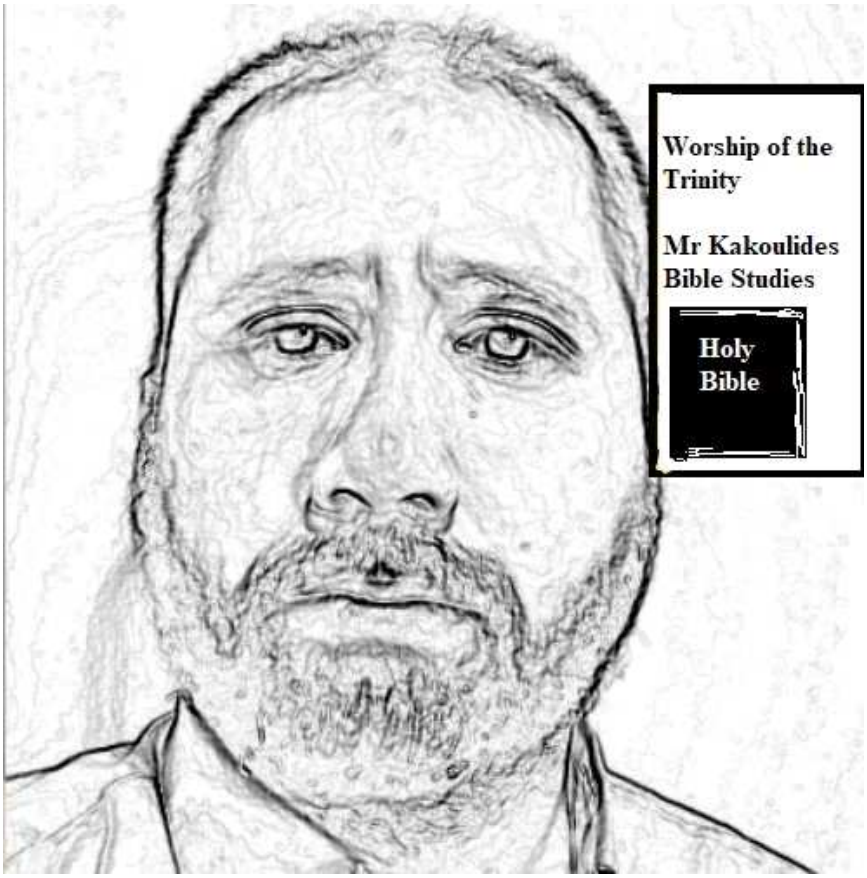

Preface

Chapter 01..... Did the Early Church Worship The Father ?

Chapter 02..... Did the Early Church Worship Jesus ?

Chapter 03.....Did the Early Church Worship the Holy Spirit?

Preface:

In the Time that we are living many who call themselves christians are in denial of many foundamental doctrines of the Bible including the need to worship Jesus or the Holy Spirit. And some will go as far as only worship for Jesus and forgetting the rest of the members of the Trinity . The early church Christian's writtings one can see the worship to all three members of the Trinity.

Host of the Mr Kakoulides and the Bible Podcast

Harris Kakoulides

Chapter 01 Did the Early Church Worship and believed in God The Father

The Early Church did worship God the Father as we see in the following qoutations and referances :

Tertullian 155-220 AD On Prayer Chapter 02 {"The prayer begins with a testimony to God, and with the reward of faith, when we say, “Our Father who art in the heavens;” for (in so saying), we at once pray to God, and commend faith, whose reward this appellation is. It is written, “To them who believed on Him He gave power to be called sons of God.” However, our Lord very frequently proclaimed God as a Father to us; nay, even gave a precept “that we call no one on earth father, but the Father whom we have in the heavens: and so, in thus praying, we are likewise obeying the precept. "}

Irenaeus, Against Heresies - Book 1 Chapter 10 120-203 AD {" 1. The Church, though dispersed through our the whole world, even to the ends of the earth, has received from the Apostles and their disciples this faith: [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations

of God..."}

Chapter 02 Did the Early Church Worship Jesus ?

The Early church gave reverance and worship to all three of the members of the God-head. And treated all three as if they were God which they are. One God in three Persons . In this chapter we will see a list of referances and qoutations of thier worship toward the God the Son who is Jesus.

The Epistle Concering the Martyrdom of Polycarp 65-155AD Chapter 17 {"For Him indeed, as being the Son of God, we adore; but the martyrs, as disciples and followers of the Lord, we worthily love on account of their extraordinary affection towards their own King and Master, of whom may we also be made companions and fellow-disciples!"}

Tertullian 155-220 Apology {"Then, too, the common people have now some knowledge of Christ, and think of Him as but a man, one indeed such as the Jews condemned, so that some may naturally enough have taken up the idea that we are worshippers of a mere human being. But we are neither ashamed of Christ — for we rejoice to be counted His disciples, and in His name to suffer — nor do we differ from the Jews concerning God. We must make, therefore, a remark or two as to Christ's divinity. "}

Justin Martyr lived from 100-165 AD and he speaks about the worship Christians gave to Jesus as to God

First Apology of Justin Chapter 13 {"For they proclaim our madness to consist in this, that we give to a crucified man a place second to the unchangeable and eternal God, the Creator of all; for they do not discern the mystery that is herein, to which, as we make it plain to you, we pray you to give heed."}

Dialogue Justin with Trypho, A Jew Chapter 38 {"And Trypho said, “Sir, it were good for us if we obeyed our teachers, who laid down a law that we should have no intercourse with any of you, and that we should not have even any communication with you on these questions. For you utter many blasphemies, in that you seek to persuade us that this crucified man was with Moses and Aaron, and spoke to them in the pillar of the cloud; then that he became man, was crucified, and ascended up to heaven, and comes again to earth, and ought to be worshipped.”"}

The Roman governor Pliny the Younger (61-113 AD) wrote to Emperor Trajan seeking guidance on how to deal with Christians. In his letter, he mentioned that Christians worshipped Christ as a deity. It is important to note that Pliny the Younger did not provide extensive quotations about Christ himself. Instead, he mentioned Christians and their practices in his correspondence with the Roman emperor Trajan. Below is an excerpt from Pliny the Younger’s letter to Trajan, commonly known as “Epistulae X.96”:

“They (the Christians) asserted, however, that the sum and substance of their fault or error had been that they were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god, and to bind themselves by oath, not to some crime, but not to commit fraud, theft, or adultery, not falsify their trust, nor to refuse to return a trust when called upon to do so.”

Chapter 03 Did the Early Church Worship the Holy Spirit and taught that he was God

Just as we saw in early church Fathers one can finds the worship to the Son one can also find worship being conducted to God the Holy Spirit .

Origen 170 AD On First Principles Book 1 Chapter 1 states {" **Then, *Thirdly*, the apostles related that the Holy Spirit was associated in honour and dignity with the Father and the Son.** But in His case it is not clearly distinguished whether He is to be regarded as born or innate, or also as a Son of God or not: for these are points which have to be inquired into out of sacred Scripture according to the best of our ability, and which demand careful investigation. And that this Spirit inspired each one of the saints, whether prophets or apostles; and that there was not one Spirit in the men of the old dispensation, and another in those who were inspired at the advent of Christ, is most clearly taught throughout the Churches.".}

The Eleventh Council of Toledo (675AD) states concerning the Holy Spirit the Fallowing {"We believe..... as well that the Holy Spirit, who is the third Person in the Trinity , is one and the same God with God the Father and God the Son: of a single substance and also of a single nature;not that he was generated or created, but that he proceeds from both of them, is the Spirit of both.Now the Holy Spirit is believed to be neither ungenerated nor generated; for, were we to say ungenerated, we would speak of two Fathers; or if we was to say generated we would show ourselves to be preaching two Sons. He is thus not the Spirit of the Father only or of the Son only, but it is said to be the Spirit of the Father and the Son at once;for he does not proceed from the Father into the Son, nor from the Son for the sanctifacation of creation; rather, he is seen to proceed from both at the same time, for he is to be acknowledged as the love an holiness of both.The Holy Spirit is therefore , is believed

to be sent from both Father and Son just as the Son is sent from the Father. But the Spirit is not less than the Father and the Son, in the sense that the Son testified himself to be less than the Father and the Spirit on account of his takingon human flesh."}